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MANUAL

OF

SUBORDINATE GRANGES

OF THE

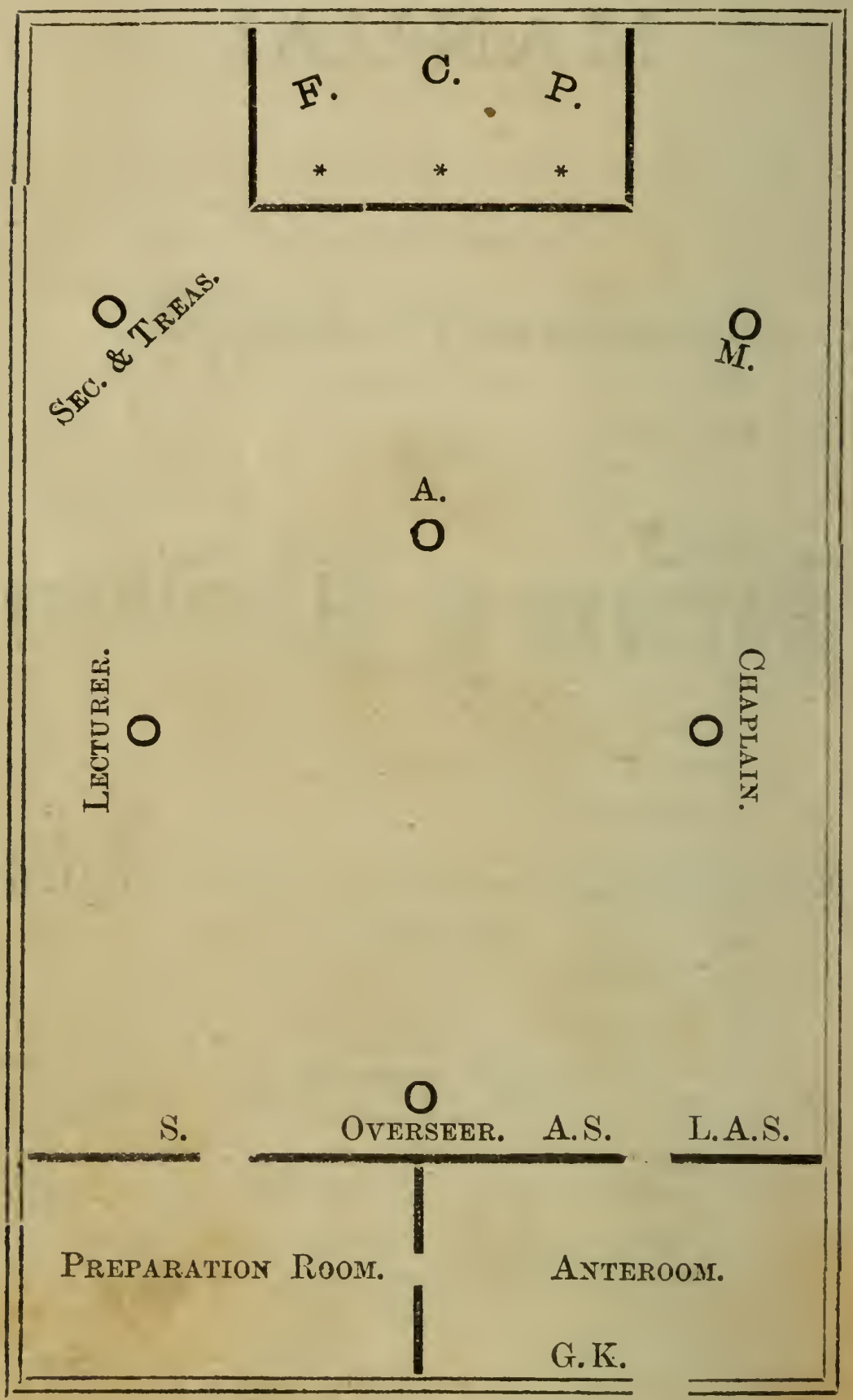
PATRONS OF HUSBANDRY

Adopted and Issued by the Dominion Grange.

FIRST EDITION.

LONDON, ONTARIO:
PRINTED BY THE FREE PRESS STEAM JOB PRINTING COMPANY.
1874.

Plan of Subordinate Grange.



OPENING.

M. (*Calls to Order.*) The hour of labor has arrived, the work of another day demands our attention. All being prepared, let each repair to his or her allotted station. Worthy Overseer, are all present correct?

O. Worthy Steward, you will ascertain.

S. (*Replies to O.*) My assistants will make examination and report.

1. *A. S. and L. A. S. pass to O., commence the examination. L. A. S. passes up left side of hall; A. S. up right side from O., meet at Ceres, pass to Overseer and report to him, after which, if all are correct, he replies to the Master*:—

O. Worthy Master, we find all present are correct.

M. Worthy Steward, are the gates properly guarded?

S. (*Examines and finds G.K. at his post.*) They are, Worthy Master.

M. Worthy Steward, inform the Gate Keeper that we are now at work. Worthy Chaplain, as Laborers under the Great Master of the Universe, let us bow in prayer. (*Calls up.*)

CHAP. Almighty Father, Maker of Heaven and Earth, and Giver of all Good, we return our heartfelt thanks to Thee that we are permitted again to meet each other here for work in this glorious cause. Endow us with prudence and wisdom in our counsels as a body, that our work may be good and acceptable in Thy sight, and that our labors may be blessed with a liberal harvest; and when we are called to lay down

our implements on earth, may we enter the Paradise not made with hands, eternal in the Heavens, and receive that welcome plaudit, "Well done, good and faithful servants."

We beseech Thee to bless the officers of this Grange, and the laborers therein; be with all connected with the Order, from the highest to the lowest degree, and grant it prosperity. We ask all in Thy holy name.

All. Amen.

[OPENING SONG.]

M. Patrons, I now declare the Grange open in the ———degree. (*Calls down.*)

ORDER OF BUSINESS FOR REGULAR MEETINGS IN FOURTH DEGREE.

1. Opening the Grange.
2. Reading the minutes of last meeting.
3. Reports of Committee on Candidates.
4. Balloting for candidates.
5. Proposals for membership.
6. Is any member sick or in distress.
7. Reports of standing committees.
8. Reports of special committees.
9. Bills and accounts.
10. Unfinished business.
11. New business.
12. Suggestions for good of the Order.
13. Conferring of Degrees.
14. Receipts of evening announced.
15. Closing.

———

At special meetings for conferring degrees, open the Grange, and then omit all from 2 to 12, inclusive. Commence at 13.

Passing in or out of the hall while candidates are on the floor should be avoided.

CLOSING.

M. Worthy Overseer, are the labors of the day completed?

O. They are, Worthy Master.

M. As there seems to be no more work for us to-day, the Steward will see that the implements are properly secured for the night.

S. All secure, Worthy Master.

M. (*Calls up.*)

Brothers and Sisters: As we are again to separate and mingle once more with the world, let us not forget the precepts of our Order. Let us aim to add dignity to labor. In our dealing with our fellow-men be honest, be just, and fear not.

Avoid intemperance in eating, drinking, and language ; also in work and recreation. Whatever you attempt to do, strive to do it *well.* Let us be quiet, peaceful citizens. Feed the hungry, help the fatherless and the widows, and keep ourselves unspotted from the world.

[CLOSING SONG.]

CHAP. [*Benediction.*] May our Divine Master above protect and bless you all now and evermore.

ALL. Amen.

M. Worthy Steward, inform the Gate Keeper that I now declare the labors of the day closed.

LABORER.

S. (1.) Worthy Overseer, a signal at the gate.

O. See who approaches.

S. Who comes?

A. S. Men seeking employment.

S. Are they unconstrained and willing?

A. S. They are.

S. Have they been tried, and found worthy and honest?

A. S. They have.

S. What token do they present?

A. S. The signet of nature's noblemen.

S. You will tarry while I ascertain our Worthy Overseer's pleasure. Worthy Overseer, the alarm comes from strangers seeking employment.

O. Know you who they are?

S. I do ; men worthy and well qualified.

O. Admit them for examination.

S. (2.) It is the pleasure of our Worthy Overseer that you enter the field with this caution: use discretion, respectfully obey all orders ; and should work be assigned you, labor with diligence.

A. S. Let our future conduct prove us. (3.)

SONG.

L. Hold ! Who are these who trespass within our peaceful enclosure?

A. S. Men seeking employment.

L. By what token may we prove them?

A. S. By this signet.

L. Presented it. (4.) " An honest man is the noblest work of God." Right, brother; conduct them to the Overseer for his examination.

(5)

CHAP. He that will not plough by reason of the cold shall beg in the harvest and have nothing. He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding. The land of the diligent shall bear rule, but the slothful shall be into tribute. Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than merchandise of silver, the gain thereof than fine gold.

S. My friends whether are you going?

A. S We are travelling in search of light and knowledge.

T. Take advise from one whose experience is blissful; tarry with me. The promises of progress and improvement are delusive, the road you have travelled is familiar and easy, the one you are now entering is full of obstacles, rough and uneven, environed with dangers, and leads, you know not where; with me you can find ease and comfort. While others are racking mind and body in seeking something new and better, we can secure enjoyment without mental or physical exertion. Moreover * * * come tarry with me.

ALL. Heed him not and persevere.

A. S. My friends, the person who has been speaking to you is that worst of enemies to progress—Ignorance, attended by his companions, Sloth of Superstition; give them no thought if you hope to advance.

(6)

O. Who comes here?

A. S. Worthy and honest men seeking wisdom, who desire to become laborers in the field.

O. In what capacity can you employ them?

A. S. First in clearing the field, and then break-up the soil; and as by diligence and application they shall prove themselves worthy and qualified, advance them to higher and nobler duties.

O. What wages do they expect?

A. S. The instruction of wisdom, and not silver; knowledge rather than fine gold.

O. Are you satisfied of their integrity?

A. S. I am.

O. Friends, it is of your own free will you desire to accept the position assigned you?

CAND. It is.

O. It is well. Conduct them to our Worthy Master; from him you will receive further instructions. (7.)

M. Who are these men, and why are they here?

A. S. They came to be enrolled as laborers.

M. Are you willing to labor in the clearing field?

CAND. I am.

M. (8) We have confidence in you that you will persevere; but before assigning you a place in our work, it is necessary that you give us a solemn pledge, which will not conflict with your moral, social religious, or civil duties. With this assurance, are you willing to proceed?

CAND. I am.

M. (9) (*Obligation.*)

SONG.

A. S. Worthy Overseer, the candidates are ready to receive the insignia of a laborer.

O. Have their names been enrolled?

A. S. They have.

O. My Brothers, I now exhibit to you the Pouch, an emblem of our Order. Its contents, as you perceive, are a memorandum book, knife, and pencil. The object of the book is evident. In your duties as a searcher for knowledge, there will naturally be presented to an observing mind many new and useful ideas, which might be lost if not noted down, but by putting them here you have the same for reference at any time, and new ideas are the material with which progress is made.

The knife is an emblem with which every laborer should be provided; in the orchard, or in the vineyard, fruit and flower garden, it is ever in hand to prune a straggling branch, to cut off the nests of insects, or cut a plant whose nature you may wish to study; and this impress upon your mind, never ruthlessly break a twig or flower, but carefully with a knife make a smooth cut so as not to injure the plant. So, also, in your intercourse with your fellow-beings, correct an error kindly, and with the smooth edge of affection; and do not deepen the wound you wish to heal.

The plow embossed upon the Pouch is also an emblem of our Order. It is venerable for its antiquity. Respect it, and as a good ploughman requires a steady hand and a good eye to lay his lands straight and his furrows smooth, so in life let your aims be true and

your conduct perfect, keeping the plowshare of your mind bright by deep thinking and active use.

I now decorate you with an imitation of the Fawn Skin Pouch.

S. I must call your attention to the animals that, as a laborer, will come under your charge. The domestic animals are committed to our keeping by the Great Author of our being. We are very dependent upon the brute creation; without them men could never have risen from barbarism to civilization. Practice mercy and compassion toward them. Never overwork or overload them; guard against haste in reprimanding. Treat them with kindness and affection, and they will learn to love you. It is one of the principles of our Order to protect the dumb animals from abuse, and any member who countenances their ill treatment is liable to censure and expulsion.

A. S. I will now introduce you to our Worthy Chaplain.

Chap. Worthy brothers. Agriculture is the first and most noble of all occupations. It is the only one of Divine origin. God planted the garden of Eden, and placed men therein to tend and keep it. He caused to spring forth out of the ground every tree that is pleasant to the sight, and bearing fruit good for food. It was the command of the Almighty that man should till the ground. History proves that where agriculture has been fostered by a people, that nature has prospered and reached a high degree of perfection; but where it has been neglected, degeneracy began. Let us heed the warning and escape the doom.

A. S. Brother, that you may receive the implements of labor, I will now conduct you to our Master. Worthy Master, our brothers are prepared to receive the tools of laborers.

M. I will now call your attention to the implements of this degree—the Axe, Plow, Harrow and Spade.

The Axe is used by us to cut away obstructions in the fields and prepare timber for use. Its use is emblematical of perseverance in overcoming obstacles; for, as by repeated blows it cleaves its way through the strongest wood, so should we by repeated trials be enabled to surmount every difficulty.

The Plow is used by us to break up the ground and prepare it for planting; and this should teach us to diligently drive the plowshare of thought through the heavy clods of ignorance, and thus prepare the mind for the seeds of knowledge and wisdom.

The harrow is also an implement used by us to pulverize the soil as well as to cover the seed. Let this be emblematical of that course of study and observation necessary to enable you fully to understand your business, and also that thorough training which all must undergo who would become prepared to have the lessons of experience and wisdom firmly implanted in their minds.

The Spade we use when we wish to go deeper in the soil than can easily be penetrated by the plow; and as by its use we drain our land of surplus water, admitting air and warmth to permeate and quicken the hitherto cold and unproductive soil, so may the knowledge you acquire through your connection with

this Order be the means of divesting your mind of ignorance, imbue it with the spirit of philosophical investigation and research, ever remembering that in the members of this fraternity you have cordial co-workers and ardent sympathizers. I will now give you the sign of a Laborer.

[10.]

You are now Laborers in the first degree of our honorable Order. Our worthy patroness, C* P* F*, will furnish you with advice essential to aid you in your duties.

[11.]

A. S. I now present you to our worthy patroness, C*.

C*. As Laborers, you will require food for sustenance ; take of this corn, but save a portion of the fairest for seed.

Let it also be your duty, as far as it is in your power, to assist your companions in securing an abundance of seed for their lands, and at the proper season. Let me counsel you also to be active Laborers.

The enlivening influence of spring extends to all creation; the spring grass brightens in color as it feels the genial warmth of the morning sun. The winged songsters joyfully resound their artless notes, and all nature is alive. The Husbandman, at this season, must be earnest in his labors, knowing full well that if he fail to sow he cannot reap; and while he is occupied in the hopeful work of seeding his lands, may he never lose sight of preparation for that great harvest field in which he will sooner or later be garnered.

A. S. I now present you to F*.

F*. To me belongs the forest, its fruits, and its garlands of flowers. Remember that trees are needed for shelter, shade and ornament; spare the trees and shrubs that are needed to lend fragrance to the breeze and beauty to the landscape, while they interfere not with man's wants and pleasures. Save enough of these to shelter house, orchard and field from blasting winds, and give comfort to the over-heated and weary; by so doing, even the quadrupeds who aid, and the feathered tribes who cheer your labors, will call for blessings on your head.

A. S. I next present you to P*.

P*. That you may have refreshment while Laborers take of this fruit.

Fine fruits are the flowers of commodities; they are blessings designed to please the eye and gratify the taste, multiply our comforts, and elevate our social and moral condition. The culture of fruits indicates refinement; their use as food tends to a healthy and refined temperament, both of body and mind, and should be esteemed as necessaries rather than luxuries. It is, therefore, our duty to develop and increase these bounties to their utmost extent.

A. S. Worthy Master, our brothers are now ready for labor in the field.

M. I now greet you as worthy Laborers, and charge you always to keep in remembrance the pledge you have given, and let your future conduct be regulated by the precepts of wisdom and virtue.

Worthy Assistant Steward, you will please introduce our brothers to their fellow-laborers.

MAID.

S. [1.] Who comes?

L. A. S. Those who desire to assist us in our work.

S. Please tarry while I inform our Worthy Overseer. Worthy Overseer, there are strangers at the gate seeking admittance.

O. Satisfy yourself that they are worthy, and if so, admit them.

S. [2.] None but those worthy and well qualified can enter here; do you vouch for your companions?

L. A. S. I do.

S. Enter, then, and pass to our Worthy Overseer. (3.)

SONG.

L. A. S. Worthy Overseer, I present friends who desire to be initiated into the mysteries of our Order.

O. Are they competent to assume the duties that will devolve upon them?

L. A. S. They are.

O. Is it of your own free will?

CAND. It is.

O. Before you can proceed (4.)

M. As your companion, which will you choose—Ignorance or Knowledge?

CAND. Knowledge.

M. Your choice is good (5.)

SONG.

L. A. S. Worthy Master, our sisters come for your counsel.

M. My sisters, I am happy to meet you and to encourage you to persevere in the pursuit of the true, the beautiful, and the good. Scorn not to receive instruction from the humblest object that offers you its lesson. Permit me to exhibit to you this bouquet. You will perceive it is composed wholly of different varieties of grass, possessing little beauty and less of interest to the careless observer, but replete with instruction to the reflecting mind.

Grass is the universal, the most useful, the most valuable production of the vegetable kingdom. Without it the higher orders of animals, including man, could not exist, and the earth would be an arid, barren waste. How it makes glad the heart of man, as Spring spreads her flower-embroidered carpet upon the plains, and hangs her verdant mantle upon the hills! When the sun of Summer has dried the precious juices, with what care and labor does the prudent farmer gather it into his barns, that his animals may have food in winter! But, looking beyond its material form and uses, may you find in it an expression of a higher truth.

As you look upon this bouquet, its colors faded and its fragrance departed, does it not recall to your mind the solemn reflection of Job, that "all flesh is grass," and that "man cometh forth as a flower, and is cut down?"

But these solemn admonitions of man's transitory estate upon earth, give place to the brighter and more glorious truth. As the green grass awakens to life again at the call of spring, does not each tiny spear, as it shoots from the ground, preach to you of the resurrection and immortality!

Let the *modesty* and usefulness of the humble grass be to *you* an object of imitation, as a sister in our Order. You will now be conducted to the Steward.

(MUSIC.)

S. (6.) It is the mind and the heart we look to in accomplishing all good works; therefore, in your intercourse with the world. remember that a noble mind and generous heart are often concealed beneath the garments of poverty. (7.) I now greet you as a sister and crown you with this wreath. (8.)

Worthy Assistant, you will please introduce the candidates to the Lecturer.

(MUSIC.)

L. A. S. Worthy Lecturer, I bring sisters for counsel.

(MUSIC.)

L. Sister, when God created the garden of Eden, and planted therein all that was beautiful of tree, shrub, plant, and flower, and so distributed his handiwork that it was Paradise, His last great work was to adorn it with woman.

To woman we look for those noble traits that adorn humanity. Ever foremost in deeds of charity, ever lenient and forgiving—by the sick bed ever watchful, and, where affection claims her aid, none more devoted.

In ancient mythology, even among the heathen, where a charm was needed to make divinity perfect, they invariably chose the type of women. We see this in Ceres, the goddess who presided over the golden grain; in Flora, the goddess of flowers; and in Po-

mona, presiding over fruits, Fortune, Fortitude, Truth, Fidelity, Friendship, all prominent deities, were given the female form ; therefore let me urge you to remember the high position assigned your sex, and that you walk worthily in it.

L. A. S. Worthy Overseer, our sisters come for instruction.

O. I greet you as worthy sisters in our Order. Woman is the educator of youth and our co-student through life, and to be this she must acquire knowledge and wisdom. Education adds the greatest charm to woman—it is a companion which no misfortune can depress, no clime destroy, no enemy alienate, no despotism enslave ; an ornament in prosperity and a refuge in adversity.

I now decorate you with the Apron, an emblem of our Order. You will now be conducted to our Worthy Chaplain.

L. A. S. Worthy Chaplain, I present worthy sisters for instruction.

CHAP. The interests, the social relations, and the destiny of man and woman, are identical. She was intended by her Creator to be the helpmeet, companion, and equal of man ; each shares the glory or the shame of the other.

The principles inculcated in the mind of the child by the mother are there for life ; hence the importance that *her* mind be stimulated with the love of the beautiful and the good.

It is a fixed principle of our Order that woman be taught to be a good manager, particularly in rural

pursuits, that, when left without a protector, she may not be entirely dependent upon the bounty of others. Also remember, my sisters, that favor is deceitful and beauty vain; but a woman that feareth the Lord, she shall be praised. Many daughters have done virtuously; may *you* excel them all.

MUSIC.

L. A. S. Worthy Master, our sisters are now prepared to receive the signs for this degree.

M. Sisters, I will now give you the signs by which you may at any proper time make yourself known as having received the first degree of our Order. (9.)

(10)

C.* Sisters, I welcome you to the fields, where kind nature profusely spreads her charms around to cheer the eye and fill the heart with gratitude.

P.* Let me also invite you to the orchard and fruit garden, where the blessings of life in luscious fruits bid you welcome.

F.* And I too, will spread your path with flowers, whose beauty and fragrance cannot fail to make life pleasant and teach you "there is another and a better world."

L. A. S. Worthy Master, my task is done, and our sisters are prepared to be assigned to duty.

M. Sisters, I now commend you to all of our Order, assuring you that with us you will ever find friends, in prosperity or adversity. Patrons welcome our sisters.

(MUSIC.)

CULTIVATOR.

S. (1.) Worthy Overseer, an alarm at the gate.

O. See from whom it comes.

S. Who seeks admission from without?

A. S. Brothers who have labored in clearing the field and preparing the soil now seek instruction in planting and cultivating.

S. 'Tis well; wait until I obtain our worthy Overseer's permission.

Worthy Overseer, there are brothers in waiting who desire to be instructed in planting and cultivating.

O. Admit them, that we may learn their qualifications.

S. (2.) It is the will of our Worthy Overseer that they be brought before him (3.)

SONG.

O. Whom bring you here?

A. S. Brothers who, having served faithfully as laborers, seek promotion.

O. Are they honest, diligent and faithful?

A. S. They are honest with the brethren, faithful to their pledge, and diligent in their work.

O. A righteous man regardeth the life of his beast. Are they kind and careful with their animals?

A. S. They are.

O. Order is Heaven's first law. Do they keep their tools in their proper place, and take good care of them?

A. S. They do.

O. It is said of evil men: as a bowing wall shall ye be, and as a tottering fence. Have they given proper attention to their fences?

A. S. They have; their conduct is fenced with circumspection, and they regard their neighbor's landmark.

O. By what further token are they distinguished?

A. S. By the sign of a thrifty farmer.

O. What is that?

A. S. Diligence in labor and attention to his own business.

O. A diligent man shall prosper; he shall stand before kings, he shall not stand before mean men.

Brothers, your recommendations are good; you will now be conducted to the Lecturer.

SONG.

A. S. Worthy Lecturer, our brothers, who are qualified, desire instructions in planting.

L. Have they been furnished with seed?

A. S. They have.

L. From whom did they obtain it?

A. S. When they were furnished with corn for their sustenance as Laborers, they received the injunction to save a portion of the best for seed; and the admonition has been heeded.

L. 'Tis well. As Laborers with the axe, are their blows sturdy and true?

A. S. They are; and their heaviest blows fall upon ignorance and superstition.

L. As plowmen, do they plow deep and keep their furrows straight?

A. S. They do, and in deep study seek truth, and by straightforward conduct secure esteem.

L. Are their lands properly drained?

A. S. They are, and by careful inquiry they find prejudice removed.

L. None have entered here with higher testimonials. Are they kind to the poor, and lenient to all?

A. S. Worthy Lecturer, we are forbidden to speak of our charitable acts, but taught in giving alms not to let our left hand know what our right hand doeth.

L. Right, Worthy Assistant, conduct them to our Worthy Chaplain, that he may instruct them that charity is inculcated in our Order.

(MUSIC.)

A. S. Worthy Chaplain, we come to you for counsel.

CHAP. Brothers, the springing seed teaches us benevolence, the growing trees teach kindness, and all the labors of the Husbandman and his surroundings beget refinement of feelings and kindly sentiments. In no occupation does a man's daily labors bring him in such close companionship with the Great Creator as in the cultivation of the soil. Be therefore free from selfishness. If thine enemy hunger, feed him. Do good, hoping for nothing again, and your reward shall be great. Love one another. Be charitable, and impress on your hearts the teachings of Paul, who said:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and I have not charity, I am noth-

ing. And though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

A. S. I will now conduct you to the Master.

M. Whom bring you here?

A. S. Brothers, seeking instruction.

M. Have they been obligated?

A. S. They have not in this degree.

M. Before you go further, it is necessary that you give us your pledge of secrecy and fidelity, which, however, will not conflict with your moral, social, religious or civil duties. With this assurance, are you willing to proceed?

CAND. I am.

(4.)

M. Brothers, we are now to teach you how to plant the seed. Behold it—inanimate kernels of corn; but the germ has life—the future plant is there. We loosen the soil—we bury the seed; and in so doing let us impress upon our minds the truth of the immortality of the soul. There is no other object found in nature in which, to appearance, life and death border so closely together as in the grains of seed buried in the earth, but when life seems extinct, a fuller and richer existence begins anew.

From this little seed we have, first the blade, then the ear, then the full corn in the ear. So with the mind, which is the soil wherein we plant the seed of knowledge.

As we sow, in like manner shall we reap. Let us also fertilize our minds with the virtues of Love, Truth and Charity, that never fail to add vigor and happiness

to life, so that at our final harvest, when our Heavenly Father shall garner the ripened grain in the Paradise above, it may be worthy of His care.

SONG.

A. S. I now introduce you to our worthy patroness C.*

C.* As we look around us on this earth, and see the beautiful transformation of seeds into attractive plants, or majestic trees, we have but another lesson taught us of the wondrous works of God ; and if the beauties of this world, when rightly viewed, offer so much of the magnificence of the Creator to charm us here, what must be the sublime grandeur of that Paradise above not made with hands, eternal in the heavens ?

A. S. Next listen to F.*

F.* In exhibiting to you these flowers, symbols of the poetry of nature, let me entreat you to encourage their culture, as well as study their forms and beauty ; endeavor to surround your dwelling with the twining vine or graceful climbing plants, remembering always there is no spot on earth so rude as not to be refined by their presence, and none so adorned as not to be graced by their beauty and fragrance.

Flowers are ever welcome ; in the hour of sadness we turn to them for comfort, and in the hour of joy the bouquet is a fitting companion to the festal gathering ; and the Rose, with its associations of purity, never looks so enchanting as when it decks the brow of beauty, or the breast of innocence and peace. Above all, remember, amid all that is bright and beautiful in nature, there is nothing that blooms with such unfad-

ing colors—there is no perfume on earth fraught with such fragrance as the flowers of good works, and the sweet-smelling savor of that pity which feels for the wants, aud relieves the distress of our sisters and brothers.

A. S. And now listen to P.*

P.* Brothers, of all the varied productions of the soil, fruits, in their almost endless variety, are the only portion of our food which nature furnishes ready for our immediate use; and by this we are admonished that fruit should form a large portion of our daily nourishment. But to secure such supply in pleasing and wholesome variety, we must plant and cultivate. It is enjoined particularly upon you to allow no returning spring to pass without planting one fruit tree, and one vine, hoping thereby that your labor will help hasten the advent of that glorious time when every one may sit under his own vine and fruit tree, and every heart be made glad by the yield thereof.

A. S. We will now proceed to the Lecturer. Worthy Lecturer, we come to you for instruction.

L. My friends, of all the instrumentalities for smoothing the wrinkled brow of care, tranquilizing the mind of the suffering invalid, for elevating the mind to higher and nobler purposes, and for making life happy, there is nothing more powerful than a home surrounded with the wealth of nature displayed in trees, fruit and flowers. Plant them not for the present only, but for the future; while you enjoy life, erect your own monument. Plant an Orchard, and when your children and children's children, or the stranger, shall rest beneath its shade and eat the fruit thereof, your name

will be spoken with praise. If he that causes two blades of grass to grow where but one grew before, is greater than he who conquers an empire, how much greater is he that leaves for his desendants a bountiful supply of fruit?

A. S. I will now conduct you to our worthy Master, that you may receive the implements used in this degree.

SONG.

Worthy Master, our Brothers are now ready to be instructed in the use of the tools of this degree.

M. The tools used by us in this degree are the Hoe and Pruning-knife. Where we cultivate the soil and eradicate weeds, the Hoe is emblematical of that cultivation of the mind furnished by study, keeping our thoughts quickened and ready to apprehend or apply new facts as they appear, to eradicate error, and promote the growth of knowledge and wisdom.

The Pruning-knife is used by us to remove useless and injurious growth from our trees, plants, and vines, and should remind you of that proper degree of restraint, so necessary to improve yourself, to keep your passions within due bounds, and prevent your fancy from leading you astray after the vanities and vices of the world; ever bearing in mind that as Laborers and Cultivators in field, orchard, and vineyard, mental worth ranks before worldly wealth or honors, and that as a Cultivator you, in our glorious fraternity, can justly claim to belong to the only true nobility of the land.

I will now instruct you in the signal, password, sign, and salutation of this degree. (5.)

I now greet you as a Cultivator, and our worthy Steward will see that work is assigned you.

SHEPHERDESS.

(1.)

S. Worthy Overseer, an alarm.

O. Is the signal correct?

S. I so consider it.

O. Satisfy yourself that those seeking admittance are duly qualified, and if so, admit them.

S. (2.) What brings you here at this hour?

L. A. S. I come with my companions to assist them in securing the promotion which they seek.

S. Your attention is worthy of commendation; enter and pass to our Worthy Overseer.

SONG.

L. A. S. Worthy Overseer, our sisters desire to be advanced to the second degree.

O. Sisters, it is well. The duty is emblematical, and will be fully explained. It will be necessary for you to place a tribute upon our alter. (3.) You will now be conducted to our worthy Chaplain.

L. A. S. Worthy Chaplain, our sisters desire instruction from you as they advance.

CHAP. My worthy sisters : The care of the flocks is one of the most ancient on record, and history tells us that Abel, in the simplicity of a shepherd's life, took a pleasure in practising all the social virtues.

The first oblation made to God, and which met His favor, was that of Abel's, which consisted of the milk of his herds and the firstlings of his flocks. It was to the shepherds abiding in the fields, and keeping watch over their flocks at night, that the angel of the Lord came with the glad tidings of great joy, that the Saviour was born; and to them the heavenly host sang: "Glory to God in the highest, and on earth peace, good-will toward men."

Our Saviour symbolized the flocks in his parable of the Good Shepherd, and the lamb has ever been held emblematical of purity and innocence. It is in this light we, in this fraternity, desire to look upon woman, and in our teachings we aim to inculcate all those virtues which will make her noble and beloved. Whereever you go, whatever your calling, aim to do good. Good deeds are ever fruitful.

SONG. (4.)

L. A. S. Worthy Master, our sisters have brought their tributes to our altar.

M. Worthy sisters, your tribute is accepted. This is God's holy word, and thereon fair hands, prompted by pure hearts, have dropped roses, emblems of everlasting love. As their fragrance claims our admiration, so may the teachings of this book inspire you with hope. Nevertheless, let no hope allure, nor fear deter

thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind. (5.)

L. A. S. Worthy Lecturer, our sisters desire further instruction.

L. Sisters, it is a noble employment, and well worthy of woman, to constantly study the book of nature; to learn in it the truths which may remind us of the immense greatness of God, and our own littleness—of His blessings, and the obligations which they impose upon us. Nature is in small objects what she is in great ones. There is no less harmony in the construction of the mite than in the elephant. Every grain of sand is filled with cavities, and these are the homes of insects. The mould on decayed substances presents a thick forest of trees and plants. When we consider that nature never repeats—that of everything that exists, from the smallest to the greatest, no two are alike, we are filled with awe and amazement. Let your mind be nurtured to study these wonders of the Great Creator, and, as you advance in our Order, still further truths will be taught you.

SONG.

L. A. S. Worthy Master, we now come for your welcome.

M. My worthy sisters, may the simple lessons you have received be engrafted upon your minds; cultivate the seed thus planted, that it may yield a hundred-fold, and let me, in extending the right hand of fellowship, urge you to "know thyself." Remember thine own dignity, nor dare to descend to evil or meanness. Be generous. Whilst the poor groaneth on the bed of

sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity, aid them to the extent of thy ability. When the fatherless call upon thee, when the widow's heart is sunk and she imploreth thy assistance, remember and pity her affliction, and extend thy hand to those who have none to help them.

I will now give you the sign, signal, password and salutation of this degree. (6.) And now accept the right hand of fellowship, and the congratulations of your associates.

SONG.

HARVESTER.

S. (1.) Worthy Overseer, an alarm.

O. See who gives it.

S. Who gives the alarm?

A. S. Brothers who, having served faithfully as Laborers and Cultivators, desire to be instructed and receive employment as Harvesters.

S. Tarry until I make their request known to the Overseer. Worthy Overseer, brothers seek employment in the harvest field.

O. Let them be admitted that we may learn their qualifications.

S. Brothers, you will be conducted to our worthy Overseer.

A. S. Worthy Overseer, I bring brothers for the harvest field.

O. Brothers, is it of your own free will that you desire to enter the harvest field?

CAND. It is.

O. Worthy Assistant, have they been duly examined?

A. S. They have.

O. Have they served faithfully as Laborers, and labored diligently as Cultivators?

A. S. They have received credit as such.

O. Have they been duly taught how to select good seed, and how to plant it?

A. S. They have.

O. You will conduct them to our Worthy Master, and secure his approval.

A. S. By direction of our Worthy Overseer, I bring brothers to join in the labors of the harvest.

M. What are their qualifications?

A. S. As Laborers, diligence; as Cultivators, faithfulness; as Men, honesty and uprightness.

M. Your recommendation is sufficient to insure them favor. More assistance is needed in the fields; the grain is ripe and ready for the harvest. It is, however, important that none but intelligent and skillful laborers be employed. Before they enter upon their labors it will be necessary for them to receive instructions, and, first of all, to give a pledge of secrecy and fidelity. Brothers, this will not conflict with your social, religious, moral or political views. With this assurance are you willing to proceed?

CAND. I am.

(2.) MUSIC.

A. S. Worthy Lecturer, our brothers come for instructions to enable them to become Harvesters.

L. Brothers, as Harvesters, reap for the mind as well as for the body. Natural history is replete with both the wonderful and beautiful, and its study enables us the better to carry out the noble principles we inculcate, of Friendship, Truth and Charity.

In the field of Nature, earth, air, and vegetation are replete with life. Nature has made nothing in vain. Wherever she has created a habitation she has filled it with inhabitants. On the leaves of plants animals feed, like cattle in our meadows, to whom the dew-drop is an ocean without a shore; the flowers are their elysian fields, decorated with cascades and flowing with ambrosial fluids. Every plant has its inhabitants, and every climate its plants.

A hasty glance at the soil or plants would lead one to presume there existed but little variety; but careful study and observation show an infinitude of forms, and all for some wise purpose. Cultivate an observing mind. It is delightful to acquire knowledge, and much more so to diffuse it. The noblest reward of science is the pleasure of instructing the ignorant.

Everything in Nature that arrests our attention by the grandeur of its greatness, charms us with the simplicity of its operations when once clearly understood.

You will now conduct them to the Overseer.

MUSIC.

A. S. Worthy Overseer, our brothers come for further instructions.

O. My brothers, all honest labor is honorable. God made the earth. He set the example of labor, and sanctified it, and made it the necessity of His creatures. Inasmuch as it is of God's example and design, it is a part of duty to honor and dignify it, and make it conducive to the advancement and happiness of God's creatures.

You are now about to enter the harvest. Labor with cheerfulness. The truest balsam for injured minds is cheerfulness. Cultivate the habit of looking for better and brighter days instead of mourning over the past.

Some of your hurts you have cured,
And the sharpest you still have survived ;
But what torments of grief you endured
From evils that never arrived.

While you strive to make labor honorable, exert yourself to make it pleasant and cheerful for all around you. Worthy Assistant, you will now conduct our brothers to the Chaplain.

SONG.

A. S. Worthy Chaplain, I present our brothers for instruction.

CHAP. Brethren, the fields of our chief labor are ever "white unto the harvest," and in them "he that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." "Take heed, therefore, and beware of covetousness; for a man's life consisteth not in the *abundance* of things he *possesseth*," but in *the*

right use of God's blessings. Say not, therefore, "Soul, thou hast much goods laid up for many years —take thine ease, eat, drink and be merry," for our Heavenly Father placed us here to be "laborers together with Him," and raises up the ever-whitening harvest, that we may be the stewards of His bounty, and so partake of His blessedness in being beneficent. Therefore, be ye helpers one of another. And be not proud; for pride goeth before destruction, and a haughty spirit before a fall. Mind not high things, but condescend to men of low estate; for ye are all brethren. Be patient and contented in your labors, and in the use of their fruits; for godliness with contentment is great gain.

Such are the great aims, labors and reward of the true Harvester; and to these I bid you welcome. Be faithful in gathering, that you may be liberal in dispensing.

A. S. I will now present you to our worthy Master. Worthy Master, our brothers have received their instructions.

M. As the day is far spent, you will conduct them to the gate of the harvest field, and there join the Harvesters as they return from their labors. (3.)

HARVEST SONG.

I now exhibit to you the Sickle. Like all the tools we use, it is ancient and honorable; as an emblem of our Order, there is none more so. It speaks of peace and prosperity, and is the harbinger of joy.

CHORUS BY ALL. AIR—*Dearest May.*

Then glory to the steel
That shines in the reaper's hand,
And thanks to God, who has blessed the sod,
And crowns the harvest land.

I now give you the sign in this degree; also the signal, password and salutation. (4.)

Brothers and sisters, your task for the day is over; you have labored diligently, and now receive my commendation for faithfulness. Let me urge you to continue with the same diligence until the harvest is finished. Brothers, I now greet you as Harvesters, and trust you will prove yourselves competent workmen.

A. S. Let our worthy patroness, C.*, greet you.

C.* Brothers, happy are they who see charms in the harvest; may you appreciate them all, and prove worthy of your trust.

A. S. Then F.* offers congratulations.

F.* Brothers, the charms of flowers to the cultivated mind are never ending; let your life be as pure as flowers, and your conduct as perfect.

A. S. And last, listen to P.*

P.* The harvest of fruits will soon claim your toil, and may you realize it as a true harvest of bright hopes.

M. You will now be conducted to the Steward, and there await our pleasure.

GLEANER.

(1.)

M. Worthy Steward, it is reported to me by our Worthy Overseer, that certain persons have been gleaning in the fields to-day who have not been duly instructed. Is he correct?

S. He is, Worthy Master.

M. By what authority were they there?

S. By precedent, Worthy Master. I was satisfied they were qualified for the duties, and the harvest required attention, that nothing should be lost

M. Your reasons are good, and as our time will now permit, you will please summon them, that they may receive instructions necessary to fit them more perfectly for their duties. (2.)

O. Worthy sisters, that you may appear before our Worthy Master in a proper manner, (3.)

You will now be conducted to our Worthy Master.

SONG.

L. A. S. Worthy Master, in compliance with your command, I present our sisters, to be qualified as Gleaners.

M. Worthy sisters, as Gleaners in our Order, gather only the good seed. Our associations in life are the fields in which we reap. Use judgment, and while you glean, let your example be correct, that others may profit by it.

Be ever ready to forgive. Remember, she who refuses forgiveness breaks the bridge over which she must pass, for all need forgiveness.

In your intercourse with your fellow-beings, you cannot fail of profiting by this advice, and I trust in your duties it may prove to be one of the good injunctions you have gleaned from our fraternity.

You will now be conducted to our Worthy Lecturer.

L. A S. Worthy Lecturer, our sisters come to glean words of wisdom from you.

L. Worthy sisters, remember, when storms lower, and wintry winds oppress you, that nature is beautiful, always beautiful. Even the snowflakes fall as if fairies of the air caught water-drops, and made them into flowers to garland the wings of the wind.

It is sad to think that even one human soul should dimly perceive the beauty that is ever around us. Nature preaches to us forever in tones of love, and writes truth in all colors on manuscripts illuminated with stars and flowers.

Sisters, be trustful, be free, and thus be individuate, is the constant song Nature sings, through warbling birds and whispering pines, and roaring waves and screeching winds. How beautiful, how angelic seems every fragment of life which is earnest and true.

SONG.

L. A. S. Worthy Chaplain, our sisters come for instruction.

CHAP. As Gleaners, are you not reminded of the fidelity of Ruth to Naomi? But let me urge you to be

faithful to yourselves ; in so doing, be ever guarded against anger. It has been said of old time, "He that is angry with his brother without cause shall be in danger of judgment." But have we not a better law, which knoweth no cause for anger? are we not all brethren? Bear we not God's image? Canst thou not endure with each other's small offences for a brief time, when our Father above has endured our many and often flagrant sins through our whole life ? My sisters, put away far from you all anger, contempt, evil speaking, evil suggestions, all that savors not of humility, for all else are but the soul-snares of the tempter.

Let, me entreat you, as sisters in our Order, to be ever lenient to others' faults. The tears of the compassionate are sweeter than dew-drops falling from roses on the bosom of the earth.

L. A. S. Worth Master, the gleaners have labored faithfully, and now come to receive at your hands the signs by which they may enter the field.

M. the sign of a good gleaner is (4.) I will also give you the salutation signal and password. Worthy sisters, that you may prepare for the feast, our worthy Stewardess will attend you.

SONG. (5.)

HUSBANDMAN.

S. (1.) Who comes?

A. S. Brothers, who having finished their labor in the harvest field, seek advancement.

S. Do you vouch for them?

A. S. I do.

S. (2.) Brothers, I welcome you on your way; proceed to our Worthy Overseer.

SONG.

A. S. Worthy Overseer, brothers who have served faithfully desire to become Husbandmen.

O. Brothers, your industry, zeal and efficiency have gained you the approbation of your companions in our Order, and the uprightness of your conduct, and your fidelity to your pledges, are received as evidence of your moral worth and fitness to be received among honorable patrons. The position of Husbandman further confers upon you great privileges, and binds you in a closer tie of brotherhood. Is it your earnest desire to proceed?

CAND. It is.

O. It will first be necessary that you give a pledge of honor to secrecy and fidelity as a Patron, which will not interfere with yonr duty to God, to your country, or yourself. With this assurance will you go on?

CAND. I will. (3.)

A. S. Worthy Lecturer, our worthy Master desires you to instruct the candidates.

L. Brothers, to live in the country and enjoy all its pleasures, we should love the country. To love the country is to take interest in all that belongs to the country—its occupations, its sports, its culture, and its improvement; to gather the flocks around us and feed them from our own hands; to make the birds our friends, and call them all by their names; to rove over the verdant fields with a higher pleasure than we should tread the carpeted halls of regal courts; to inhale the fresh air of the morning, as if it were the sweet breath of infancy; to brush the dew from the glittering fields as if our paths were strewed with diamonds; to perceive this glorious temple all instinct with the presence of the Divinity, and to feel amidst all this the heart swelling with an adoration and a holy joy absolutely incapable of utterance—this it is to love the country, and to make it not the home of the person only, but of the soul.

SONG.

A. S. Worthy Overseer, our brothers are on their way to receive their reward, and desire counsel from you.

O. Brothers, you are now about to receive your reward as faithful Laborers. It is to be made Husbandmen in our Order—a position reached by merit alone. There are duties devolving upon you in this degree which must not be overlooked, and in their proper observance your example will reflect credit upon you and our Order.

As a Husbandman, look with earnest solicitude upon

children and their welfare, and remember that they are to follow in our footsteps and occupy our positions. If we desire to encourage them to love rural life, we must make its labors cheerful. What a child *sees* makes the most lasting impression. We may tell them of the pleasures and independence of the farmer's life, but if their daily intercourse with us shows it to be tedious, irksome labor, without any recreation of body or mind, they will soon lose all interest in it, and seek fascinations elsewhere. Therefore, strive to make your home pleasing—make it more and more attractive. Adorn your grounds with some of those natural attractions God has so profusedly spread around us; adorn your family circle with the noble traits of man, a kind disposition; govern them with affection; teach them to love and not fear you, for love is power.

SONG.

A. S. Worthy Master, our brothers are now ready to receive their reward.

M. Brothers, you have labored diligently, and I say to you, "Well done, good and faithful servants." As Husbandmen, I now decorate you with the sash. Wear it with honor and dignity. You will now be instructed in the lessons of the signs of the degrees. The first you will receive from Ceres.

C.* Worthy brothers, I greet you as Husbandmen. Have faith. In the child, where love is instilled by kind parents, its faith in them to protect and provide for its safety and wants is unbounded. So the Husbandman has faith in the Great Provider. He prepares

his ground, puts in the seed, having faith in its resurrection.

No man comes closer to God in his daily labors than the Husbandman. Constantly surrounded by, and coming continually in contact with, His beautiful creations, let your life show that you appreciate your honored position. Let Corn be to you an emblem of faith.

A. S. Brothers, give heed to further lessons from P.*

P.* I also welcome you as Husbandmen. I need not prompt you to nurture Hope. It is the beacon light that guides us in our labors. Were we deprived of that source of consolation, life would indeed be dreary. When you see the blossoms open in the spring, Hope is there for the luscious fruit, and the Husbandman's labors encourage Hope at every turn. Let Fruit be to you an emblem of hope.

A. S. From F.* you will be further taught.

F.* Brothers, my tribute is the Flower seed. Flowers are emblematical of charity—they do not display their beauties to the rich alone. Nay, God decorates His footstool with them; they are everywhere, and cover many a deformity; their colors may be admired by all.

Their fragrance fills the air, and is wafted on the breeze to all alike. Encourage their culture, and dispense your charities as freely and modestly as the rose imparts its perfume.

A. S. We will now to the Master.

M. Let the Agate be to you an emblem of fidelity. May your principles of manhood be as firmly im-

pressed as the lasting colors in the stone, and may our friendship be as firm as the stone itself. The sign of a good Husbandman is that he places Faith in God, nurtures Hope, dispenses Charity, and is noted for his Fidelity,

I now give you the sign in this degree. * * * * I will also impart to you the signal, annual password, grip, sign of recognition and patron's test. * * * And now, my worthy brother, having merited and received the approval of your companions, I cordially invite you to join us in our harvest feast. [*Calls up.*]

[4.]

Worthy Chaplain, our harvest being ended, and the fruits thereof spread before us, it is meet that we return thanks to the Great Creator for these blessings.

CHAP. Heavenly Father, who openest Thine hand and satisfiest the desires of every living thing, make us grateful for Thy present provision, and may the strength it imparts be expended in Thy service and that of humanity. Amen.

[5.]

M. Another season in the work of our Order has passed. The lessons we have endeavored to inculcate are appropriate to all the walks of life. In the morning orspring time, as Laborers, we are admonished to be diligent and persevering in our researches for truth, and to a faithful discharge of the various duties that devolve upon us. As cultivators, we are impressed with maxims that lead to habits of observation, industry and order. As harvesters, to be joyous and thankful for the blessings that reward our efforts to increase

the store of comforts and happiness vouchsafed to man, and when the ripened fruits and falling leaves of autumn give place to the winter's storm, as Husbandmen we can enter into the enjoyment of that rest from physical labor which gives us leisure for mental and social culture, and in our Order brings us into that circle where unbounded confidence prevails, and where we study the good of *all.* Let us treasure up the lessons we have learned, both by successes and failures, renew our hopes for the future, and strive to make our lives as harmoniously beautiful as are the works of Nature.

———o———

MATRON.

(1.)

O. Worthy Master, there are several of our worthy sisters who desire to receive the degree of Matron.

M. It will give us pleasure to comply with their request, and the worthy Steward will assemble them for that purpose.

(2.)

O. Worthy sisters, permit me to congratulate you in your desire to advance to the highest degree in a subordinate Grange. May the occasion be one to which you can in after years look back with pride and pleasure.

L. A. S. Worthy Chaplain, our sisters come first to you for counsel.

CHAP. Sisters, speak not evil one to another. Be kind to one another. Let us hold fast the profession

of our faith without wavering. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue and if there be any praise, think on these things.

Let no man deceive you with vain words. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves.

SONG. (3.)

M. Worthy Assistant, whom bring you to our altar?

L. A. S. Sisters who have gleaned in the fields.

M. Have you a precedent in so doing?

L. A. S. I have.

M. Will you give it to me?

L. A. S. In Ruth, the Moabitess, who gleaned in the fields of Boaz.

M. When urged by Naomi to return to her kindred, how did she reply?

L. A. S. Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God: where thou diest I will die, and there will I be buried; the Lord do so to me, and more, also, if aught but death part thee and me.

M. Right, sister; let us trust that equally strong devotion to the principles of friendship may exist between us all in our fraternity. Do you vouch for our sisters as Gleaners?

L. A. S. I do.

M. As you were not obligated then, it is necessary you now give us a final pledge, for which, if you have no objections, you will now be prepared.

(4.)

L. A. S. Worthy C.*, our sisters come to pay their respects to their worthy Patronesses.

C.* Worthy Sisters, as Nature bestows her favors bountifully, so may you as Matrons liberally dispense good to your fellow-beings.

P.* Wherever you go, whatever do, be as choice fruits, ever welcome.

F.* Weave for yourselves garlands of noble deeds, that shall adorn your path on earth, and on their fragrance rise to immortality.

(MUSIC.)

L. A. S. Let us now to the Lecturer. Worthy Lecturer, greet our sisters on their way.

L. Worthy sisters, the Great Creator has appointed to each creature the place which it is to inhabit, and each finds on entering the world everything necessary to the preservation of life. How many enjoyments and pleasing sensations does He grant with life to animated beings, and particularly to mankind !

With what magnificence has he adorned and embellished the world which man inhabits ! What sweets social life affords ! What tender ties, what warm affections, what delightful sentiments has He created for the heart to enjoy ! These are ours; let us appreciate them, and let us never be ungrateful to such a bounti-

ful Creator, and since we are endowed with reason, let us acknowledge with transports of joy that the earth is full of His mercies.

SONG.

L. A. S. Worthy Overseer, our sisters have been obligated, and now desire further instructions.

O. As Matrons in our Order, remember that the mother writes her own history on the imperishable mind of her child. That history will remain indelible. On the tablet of the mind you write for everlasting good or ill, which storms cannot wash out, nor the slow moving ages of eternity obliterate. Be careful, then, to engraft those truths which shall be a guide and teacher when your voice shall be silent, and you have passed from this to another world.

(5.) SONG.

M. Here, sisters, around our altar, with hands united, we pledge to you our friendship. We accept your pledge of fidelity, and in turn, as we in form enclose you within our sacred circle, so will we in life shield you from harm.

SONG.

I now give you the sign of a Matron, who, with heart and hands, gives aid and succor to our cause. I also give you the annual password, signal, grip, sign of recognition, and Patron's test.

(6.)

As with the Husbandman, the sign of a good Matron is, she places Faith in God, nurtures Hope, dispenses Charity, and is noted for her Fidelity; and now, my sisters, let us all extend to you the right hand of fellowship.

INSTALLATION OF OFFICERS

IN A

SUBORDINATE GRANGE.

(Any member of the Dominion Grange can install officers in a Subordinate. It may be public if desired.)

M. We have met on this occasion to install the officers of this Grange; let us first invoke the blessing of God. *(Calls up.)*

CHAP. Almighty Father, Maker of the Universe, and Giver of every good to mankind, we beseech Thee be with us on this occasion; bless those who shall at this time be installed officers of this Grange; endow them with prudence and wisdom. Be with all the officers of the Subordinate and Dominion Grange, and *all* connected with our Order, and aid us in extending its benefits in all parts of our land. Be with all Orders and associations having for their object the advancement of education, and the moral welfare and happiness of mankind, we ask all in Thy name. Amen.

OPENING ODE.

M. *(Calls down.)* The officers elect will please seat themselves at the left of the altar.

(When seated, he shall say:)

Patrons and friends, be pleased to give an attentive ear to our worthy brother, who has been authorized to install our officers.

(Installing officer may precede by an original address and close with the following:)

Since God created the earth, agriculture has existed; there is no occupation that precedes it; no order or association that can rank with the tillers of the soil. Before literature existed, before goveuments were known, agriculture was the first calling of man. The Order of Patrons is the only association that originates, exists and works with its members in their daily avocations. It is part of the farmer's life; it does not call him from his work to put his mind upon any other subject, but tends to recreation in his daily duties, and, by cheerful instruction, to lighten and elevate his labor. Its teachings are the loftiest that man can seek. It does not interfere with his religious or political views. In morality it seeks the highest point; honesty is inculcated, educatiou nurtured, charity is a prominent characteristic, temperance is supported, and brotherly love cultivated.

It is designed to bind the farmers together in fraternity, and, by encouraging education, advance to a higher state of perfection the science of agriculture. We aim to encourage the planting of fruits and flowers by which to enhance the value and increase the attractions of our homes, adorning them with those beauties so lavishly given us by the God of Nature; and there is no calling more elevating to the mind than agriculture, when viewed as instructed in our Order. God, in the beginning, made it honorable, and it is our duty to sustain it as such. Discarding the principles which shut out woman from a knowledge of the mysteries, we open wide the door and bid her welcome. In so

doing we claim a precedent, when God said, "It is not good for man to be alone." Ours is a social Order; all can find herein something to enjoy, and we believe there is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor. It is from the hand of God. We ask none to join us who cannot see good in their fellow-beings; but to all those who have generous hearts and open hands to help the needy, raise the fallen, and are willing to aid in making the labors of this life cheerful, we say, Welcome to the Grange.

(To the members.) Patrons, I am clothed with the power to install your officers.

(To officers elect.) Placing confidence in you, that you will seek to add honor to your position by correct deportment, your companions have selected you as their leaders for the ensuing year.

(To the Grange.) Patrons, is it your wish that Brother ——— shall be installed as Master of this Grange?

GRANGE. It is.

(Installing Officer's Assistant shall now conduct the Master elect to the altar, and he shall say:)

ASST. Worthy Sire, I have the honor to introduce to you Brother ———, who has been chosen as Master of this Grange. I believe him to be well skilled in our work, and observant of the noble precepts of our Order, and have no doubt he will discharge the important duties of his office with fidelity.

(Installing Officer shall then administer this obligation.) [*Calls up.*]

I ———, having been elected [Master] of ——— Grange, do solemnly pledge my honor that I will perform all the duties appertaining to the office, as far as in my power, until my successor is duly installed. I will support the Constitution of the Dominion Grange, the By-laws of this Grange, and I will inculcate a strict obedience to all laws and edicts emanating from the proper authority. I will not take advantage of the position to bias in any way, either directly or indirectly, the political or religious opinions of any member of the Order.

(*Calls down.*)

Inst. Off. Worthy Brother, in performing this duty I must impress upon your mind the importance of the position you hold. You will be foremost in advocating the principles and carrying out the objects of our Order. To you will not only those connected with your Grange look for example, but those outside the Gate will diligently scrutinize each act. Let me caution you, that you keep the *eye of the mind* open among your members ; encourage improvement ; remember that nature's motto is *onward;* she never goes backward.

You may encounter difficulties; overcome them, remembering that difficulties are but opportunities to test our abilities. As Master of this Grange, your fellow-laborers will look to you to devise work ; a judicious Master will take due care that no time is lost in useless labor. Encourage *improvement.* Your laborers may not at first comprehend the value of this; but it is your duty to instruct them ; and in this you

will come in contact with their *minds;* if those be left uncultivated, if neglect is allowed to sow itself, the moral weed crop will meet your eye to baffle and torment you.

It will be a prominent part of your duty, both in and out of the Grange, to encourage the education of the children within the limits of your jurisdiction, to see that they are not banished at the tender age of childhood from the school of early instruction to the labors of the fields, before the mind has received that gentle care and training which enlivens, explains and dignifies labor.

(Calls up.)

I now decorate you with the sash and the pouch of the Master of this Grange, and present you with the Master's gavel; and in conducting you to the chair, I place in your hands the Constitution of the Order, and Laws of this Grange.

(Calls down.)

Retiring Master greets the new, and, if he sees proper, can make a retiring speech.

Other officers are now called up, and receive the obligation together, after which, Installing Officer's Assistant then introduces—

OVERSEER.

INST. OFF. Brother, your duty is to see that the orders of the Master are faithfully transmitted to the Laborers, and in his absence to take his place. The Laborers come to you for instruction in their work, and

you are brought in contact with them; your influence is direct; exert that influence with due care. Of all the sweeteners of human toil, of all the motive powers that give alacrity to the hand or foot, readiness to the will, intelligence to the mind and purpose, the quickest and most enduring in results is the *kind word* spoken in season.

In presenting you with the emblem of your rank, I need not urge you to be faithful in the performance of your duties.

Assistant places sash and pouch upon him, and conducts him to his seat. Introduces

LECTURER.

INST. OFF. Brother———, to you is assigned the important duty of imparting instruction to the members of the Grange. To this end you will be prepared, at each meeting of the Grange, whenever the time will permit, to deliver short addresses; to read, or cause to be read, short articles containing useful information, and to suggest topics for discussion by the Grange.

You will also see that all addresses, lectures, and other information for the good of the Order, are promptly laid before the Grange, or distributed among the members.

In selecting subjects, include the house and the home, as well as the farm and the field; for it is in the former that the rewards of labor upon the latter are finally enjoyed. A well-ordered household is essential to a happy home.

I now have the pleasure of investing you with the sash and pouch, and of decorating you with the emblem of your office.

Assistant conducts him to his seat, and introduces

STEWARD.

INST. OFF "It is required in Stewards that they be found faithful." Your duty in the Grange is to set the new Laborers at work, and to learn their qualifications; then to assign them their proper places. It requires good judgment upon your part. You are also to see that each one is suitably rewarded for his labor. You will find many who will claim a thorough knowledge of the business of the farm, at the same time are ignorant of the first principles of the laws of nature; to these you will furnish every facility, by access to the library, to improve their minds, and use every effort to enable them to attain the highest rank in their calling. It is yours to guide your brother over the field, and keep his feet from stumbling, until he is enabled to walk by himself; and herein it is necessary that you be faithful, having no respect to persons. It is also your duty to see that the property of the Grange is secured, and all safely put in the hands of the Gatekeeper. Your emblem is the Spud, an ancient implement used by Stewards in passing through the fields to eradicate weeds that may have escaped the notice of the Laborers. Let it remind you of your duty, as a faithful Steward, to check the growth of weeds in our Order.

Assistant places the sash and pouch upon him, and conducts him to his seat. Introduces

ASSISTANT STEWARD.

INST OFF. Brother, your duty is to guard the inner gate and assist the Steward in his labors. Be cautious, be true. As the Assistant Steward, there are labors also devolving upon you which require that you look carefully to the welfare of those consigned to your charge. Your associations with the Steward should be of the most amicable nature.

Your emblem is the Pruning Hook. The spear, beat nto a pruning hook, is emblematical of peace. May it always remind you of your duty, to strive in preserving peace in our Order.

Assistant places sash and pouch upon him, and conducts him to his seat. Introduces

CHAPLAIN.

INST. OFF. (*Places sash and pouch upon him.*) Reverend brother, upon you devolves a labor that I trust will ever be a pleasant and cheerful task. In presenting you with this sacred volume, (*calls up,*) a text-book in which all look for wisdom and instruction, I need not urge you to be faithful in your calling. As the medium of this Grange to hold converse with the Master of the Great Grange above, may you never intercede in vain. May the spiritual seed you shall sow fall on good soil, and bring forth a hundred-fold. Cast thy bread upon the waters, and thou shalt gather it after many days. Remember the parable of the mustard seed. Brethren, behold your Chaplain. (*Calls down.*)

Assistant conducts to seat: introduces

TREASURER.

INST. OFF. Brother, confidence in your honesty and integrity prompts your companions to deposit in your keeping the keys of the treasury. Take the emblem of your office, and may you prove to all that you are honorable, and worthy of the trust.

Assistant places sash and pouch upon him; conducts him to his seat; introduces

SECRETARY.

INST. OFF. Brother, the duties of your office are the most ardious of all, requiring judgment, promptness, and efficiency. You become the organ of the Grange, and through you communication is maintained with the Granges throughout the land. Let your correspondence at all times be courteous, brief, yet comprehensive. The records of the Grange will ever be held as a valuable memento of your labors. Let them be exact, and a faithful history of its work.

Assistant places sash and pouch upon him; conducts him to his seat; introduces

GATE-KEEPER.

INST. OFF. Brother, in presenting you with the emblem of your rank, I caution you to be vigilant and watchful. Your position is a responsible one; neglect on your part might enable an enemy to enter, rob the orchard and vineyard, or sow the ground with tares. Being chosen by your Fellow-Husbandmen is evidence that they hold you in high esteem. The jewels of the Grange are placed in your keeping, together

with all its paraphernalia ; see that the garments of the laborers are suitable, and let none enter the field except in proper attire.

Assistant places sash and pouch upon him, and conducts him to seat ; introduces

CERES.

INST. OFF. Worthy sister, the ancients worshipped Ceres as the goddess of agriculture; but we, in a more enlightened age, give you the honored position metaphorically, and to show our respect for woman. Let woman elevate her ideas, and labor to extend the sphere of her thoughts. As you have been chosen to grace this Grange, and encourage your brothers by your presence to labor with diligence, I place this wreath upon your head, and the sickle under your protection. Revere the one and guard the other ; they are significant of the bounties of God, that can only properly be garnered by the labors of man.

Assistant seats Ceres, and introduces

POMONA.

INST. OFF. In placing upon your brow this wreath of fruit blossoms, it is to aid your associates in our Order, and to encourage the association of women in our work. In placing in your hands this branch, ladened with fruit blossoms, let us remember that no trees bear fruit in autumn which do not blossom in spring. To the end that our age be profitable, and laden with good fruit, let *all* endeavor that our youth may be studious, and replete with the blossoms of observation and learning.

Assistant conducts to seat; introduces

FLORA.

INST. OFF. Selected to personate Flora in this Grange, I cordially welcome you, and trust the ardor you will evince in the culture of flowers will prompt all your associates to beautify their homes with them. Their culture and study invariably elevate and never degrade. I crown you with this wreath, emblematical of every grace and virtue that should be found in woman.

Assistant conducts to seat; introduces

STEWARDESS.

INST. OFF. Sister, as Stewardess of this Grange, I present you with the shepherd's crook. It is emblematical of care and kindness, as well as innocence and purity. It is your duty to conduct your sister initiates, and keep their feet from stumbling. At your hands alone are they enabled for the first time to see the interior of a working Grange, and it is by you they are decorated as sisters in our Order. May the impressions made by you upon their minds be good, and the association so formed an honor to all.

Assistant seats Stewardess. (*Calls up.*)

INST. OFF. And now I declare the officers of this Grange duly installed; may your labors be pleasant, and your duties faithfully performed, to the satisfaction of *all* working under you. Be cheerful and united. Behold how good and how pleasant it is for brethren to dwell together in unity.

CLOSING ODE.

And now, Patrons, removing from our hearts all jealousies and hatred, and bitterness of feeling towards other orders and associations, let us strive with them, working hand in hand for the good of our fellow-beings. Let us remember that amid all that is bright and beautiful in nature, there is nothing that blooms with such unfading colors, there is no perfume on earth fraught with such fragrance as the flowers of good works, and the sweet-smelling savor of that pity which feels for the wants and relieves the distress of our sisters and brothers.

BENEDICTION.

And now, may He who has adorned this earth with never-ending beauties, bless your labors and crown them with abundant harvests.

FUNERAL CEREMONY.

———o———

Badge of mourning consists of one piece of black and one of white ribbon, one inch wide, tied above the elbow on the left arm.

The male members shall meet at their Grange, with the usual badge of mourning, form in order four abreast, with or without music, and march to the residence of the deceased. Pall-bearers to wear a white sash. Each member, male or female, to carry a small bouquet of flowers, either fresh or dried. The hearse to be decorated with evergreens, and, preceding the procession, move to the cemetery in this form :

PALL-BEARERS. HEARSE. PALL-BEARERS.

RELATIVES OF DECEASED,
SISTERS OF THE ORDER, } *in carriages.*

MUSIC.

BROTHERS OF THE ORDER.

On reaching the cemetery gate, the hearse shall halt and brothers, two and two, shall open to right and left, and pass on ahead to the grave, forming in two lines, facing inward. Pall-bearers now pass up the centre with the body, and deposit it at the side of the grave. Relatives now follow, and then the sisters, and halt at the grave.

MASTER. Worthy Sisters and Brothers, it becomes our duty to pay a last tribute of respect to a worthy (*brother.*) Let us remember that we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither does God respect any person; yet doth He devise means that His banished be not expelled from Him. Worthy Chaplain, let us bow in prayer.

Chaplain and all repeat the Lord's Prayer.

HYMN.

"Mourner, joy! an angel's pathway," &c.

CHAPLAIN. (To relatives.) Friends, blessed are the ministrations of sorrow; through it we are brought into more tender relationship to all other forms of being, obtain a deeper insight into the mystery of eternal life, and feel more distinctly the breathings of the Infinite. The sorrow which God appoints is purifying and ennobling, and contains within it a serious joy. Our Father saw that disappointment and separation were necessary, and He has made them holy and elevating.

Patrons, again we are called to separate from a worthy (*brother*), but let us remember there is healing in the bitter cup. God takes away from us those we love, as hostages of our faith; and to those who look forward to a reunion in another world, where there will be no separation, the evening of life becomes more delightful than the morning, and the sunset offers brighter and lovelier visions than those which we build up in the morning clouds, and which appear before the

strength of day. Faith is that precious alchemy which transmutes grief into joy, and makes affliction appear what it really is, a dispensation of mercy.

Heaven and God are best discerned through tears—scarcely, perhaps, discerned at all without them. The constant association of prayer with the hour of bereavement, and the scenes of death, suffice to show this. We must be made perfect through suffering; but the struggle by night will bring the calmness of the morning. The prayer of deliverance calls down the power of endurance, and while to the reluctant their cross is too heavy to be borne, it grows light to the heart of willing trust.

HYMN.

"Friend after friend departs," &c.

(*While this is being sung, the brothers pass around the grave, breaking their boquets apart, dropping in the flowers.*)

Chaplain then reads:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, because man goeth to his long home, and the mourners go about the streets, or ever the silver cord be loosed, or the golden

bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was, and the spirit return unto God who gave it."

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters; He restoreth my soul; He leadeth me in paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

(*The coffin is now lowered in the grave, and the sisters passing around the grave, each breaks her bouquet and drops the flowers in while this hymn is being sung:*)

HYMN.

"Forget not the dead, who have loved, who have left us." &c.

(*Then the Master shall advance to the head of the grave, and the pall-bearers at the sides, and each breaks and throws in his bouquet.*)

MASTER. A good name is better than precious ointment, and the day of death than the day of one's birth. (He) shall go as (*he*) came, and take nothing of (*his*) labor which (*he*) may carry away in (*his*) hand.

(*Takes up a handful of earth and sprinkles it in the grave.*)

In the name of ——— Grange, I pronounce the words, (*Brother*) ———, farewell.

CHAPLAIN. Almighty God, we give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech Thee, that we, with all those who are now departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

ALL. Amen.

CHAPLAIN. May the grace of our Lord and Saviour Jesus Christ be with us all now and evermore.

ALL. Amen.

[Each Grange may set apart a day, at the proper season of the year, for the purpose of planting a memorial tree at the grave or elsewhere, in memory of any brother or sister who may have died. During the summer season it is requested that a day be also set apart as memorial day, when each Grange shall, in due form, visit and decorate with flowers the graves and memorial trees of their departed members. Members of subordinate Granges are required to gather, during the summer, a liberal quantity of everlasting flowers, of which to make dried bouquets to decorate their halls, and which may be used in winter, if necessary, in the funeral ceremonies.]

[COPIES OF THIS ARE ONLY FURNISHED TO THE M., O., S., A. S., L. AND A. S.]

—o—

LABORER.

1. Signal from A. S.
2. Opens door.
3. Pass once around the hall, stopping the second time around at L.; as candidate stops, salute from all.
4. A. S. presents a card with those words written upon it.
5. Pass around the hall while Chaplain reads his lecture, and stop half-way between L. and O., where they are met by S., representing ignorance.
6. Pass to O.
7. (*See manuscript.*)
8. M. "As you no doubt discovered, it is rough and full of obstructions; but feeling confidence in your guide, you came safely through. This is but an example of faith, and emblematical of a higher confidence in a Supreme Being. We are constantly passing blindfold over obstacles in the field of life, confidently believing we shall ultimately arrive at the broad and pleasant fields of the Paradise above."
9. M. "Worthy Assistant Steward, you will please place the candidates in position to give the pledge, standing at the altar, the right hand over the heart." (*Calls up.*)

M. "You will repeat after me: In the presence of the Heavenly Father and these witnesses, I do hereby

pledge my sacred honor that I will never reveal any of the secrets of this Order or communicate them or any part of them to any person in the world, unless I am satisfied by strict test, or in some legal manner, that they are lawfully entitled to receive them; that I will conform to and abide by the constitution, rules and regulations of the Dominion Grange, and of the Division Grange under whose jurisdiction I may at the time be, and of the Subordinate Grange to which I may be attached; that I will never propose for membership in the Order, or sanction the admittance of any one whom I have any reason to believe is an improper person, nor will I oppose the admission of any one *solely* on the grounds of a personal matter. I will recognize and answer all lawful signs given me by a brother or sister of the Order, and will render them such assistance as they may be in need of, so far as I am able and the interest of my family will permit. I will not, in any manner whatever, knowingly wrong or defraud a brother or sister of the Order, nor will I permit it to be done by another, if in my power to prevent it. Should I knowingly or wilfully violate this pledge, or any part of it, I invoke on myself total expulsion from the Order, without the possibility of reinstatement, and to be forever disgraced among those who were my brothers and sisters."

M. "Brothers, being pledged to the rules of this Order, you will now be conducted without the inner gate, and prepared for further instruction."

[Song as the candidates leave the altar, which is continued till they return from ante-room to O.]

10. M. instructs the brothers in the signals at the outer and inner gates—password to be given at the outer gate, degree word at inner gate—sign of this degree, and salutation of this degree; sign of caution, and Patron's general sign.

The sign of this degree signifies that "A good laborer places faith in God."

11. C., P., and F. mean Ceres, Pomona, and Flora.

MAID.

(The ladies receive the same signs in all their ceremonies as are given to the men.)

1. Signal from L. A. S.

Candidates, properly robed, sign the roll-book in preparation room.

2. S. opens door.

3. Pass once around, stopping at Overseer.

4. O. "Before you can proceed, it will be necessary that they give a pledge of secrecy and fidelity. You will please conduct them to the altar, that they may then register their pledge."

They are led to the altar and there stand, and met by M., who *calls up*, and says: "My friends, you are now standing at the altar of our Order. Is it your desire to give a pledge which will not conflict with your moral or social duties?" (CAND. It is.) "You will please repeat after me this obligation:" (Same as Laborer.)

5. "Your choice is good; you will now be conducted to our worthy Overseer, that you may be brought to light." (Pass to O.)

L. A. S. "Worthy Overseer, it is our worthy Master's pleasure that our friends be restored to light."

O. "His request shall be obeyed. You will now conduct them to the Master."

6. S. says: "Sisters, you entered here blindfolded and covered with that garment. Before you were placed Ignorance and Knowledge. You were allowed to choose for yourself; though in darkness, you chose wisely and found light. Wearing that garment is to teach you that those we admit into our circle are not chosen by outward appearance, and that we are not deceived by display in dress."

7. S. removes cloak.

8. S. places a wreath of plain grass on her head.

9. The sign signifies that we place faith in God.

10. Introduce to Ceres.

CULTIVATOR.

1. Signal from A. S.

2. Opens door and says:

3. Pass once around the hall and stop at O.

4. M. "Worthy A. S., you will place the candidates, standing at the altar, with the right hand over the heart. *(Calls up.)* You will repeat after me this obligation:

"I hereby solemnly renew my obligation of secrecy and fidelity, taken in the first degree of this Order; and further promise, upon my sacred honor, to keep the secrets, fulfil the obligations, and obey the injunctions of this second degree, and aid my brothers and sisters in doing the same."

SONG. *(Calls down.)* During the song the A. S. places a box of dry sand and a small dish of shelled corn on the altar for the M., who takes a few kernels in the palm of the left hand and exhibits them to the candidates, and says:

5. "The sign of this degree signifies that a good Cultivator nurtures Hope."

SHEPHERDESS.

1. L. A. S., with lady candidates, retires to anteroom, where they are clothed with white veils, covering head and face. She then gives the signal, and S. says:

2. S. opens door.

3. "I therefore give each of you a rose." (Given either real or artificial; real, if obtainable, is preferred.)

4. They are led to the altar, where each lays her rose on the open Bible, and L. A. S. says to M., who meets them at the altar:

5. "To entitle you to further privileges in our Order, you will be required to give a pledge of fidelity." (*Calls up.*) Gives obligation of Cultivator.

6. The sign of this degree signifies that a good Shepherdess nurtures Hope.

HARVESTER.

1. Signal from A. S.

2. M. "You will be conducted to the altar and there renew your obligations. (*Calls up.*) You will repeat

after me: I solemnly renew my promise to keep sacred the pledges of the previous degrees of this Order, and hereby pledge my sacred honor that I will faithfully observe the precepts and injunctions of this degree, reveal none of its secrets, and assist in promoting the welfare of the Order, according to my ability." (*Calls down.*)

M. "Worthy Assistant, having given their pledge, you will conduct them to the Lecturer."

3. They retire to ante-room and sign the roll-book for this degree. Meanwhile, the lady members select their partners, and pass, two and two, with gleanings, around the hall, singing the Harvest song.

4. The sign of this degree signifies that a good Harvester dispenses charity.

GLEANER.

1. M. calls to order with one rap of the gavel, and says:

2. L. A. S. summons the ladies who are to receive this degree, and places them at Overseer's desk.

3. O. "Let me crown you with these wreaths." (Places wreaths of flowers upon their heads.)

4. The sign signifies that a good Gleaner dispenses charity.

5. Singing and music last while the table is being prepared.

HUSBANDMAN.

(Table is prepared before work in this degree commences.)

1. Signal from A. S.

2. S. opens the door and admits candidates, and says to them :

3. O. "Worthy Assistant, you will now please conduct these brothers to the altar, where they will register their final pledge as true Patrons."

A. S. will then say : "Worthy Master, brothers, true, worthy and well qualified, are prepared to give the pledge of the fourth degree."

M. (*calls up*) proceeds with the obligation : "I hereby renew and confirm the obligations I have heretofore taken in this Order; hereby solemnly declare and say that I will never communicate the secrets of this Order to any one, unless legally authorized to do so; that I will endeavor to be a true and faithful Patron of Husbandry, perform the duties enjoined in this Order, and aid others in the performance of the same."

M. then says : "Brothers, you will now be conducted to the Lecturer for further instruction."

4. M. calls up, and all gather around the table, standing, the W. M. at the head, Chaplain at his right and the O. at the opposite end, when the M. says : "W. Chaplain," &c.

5. Here all enjoy the feast, indulging largely in social intercourse. * * * * * *

The feast being over, the W. M. rises in his place at the feast and (*calls up*) pronounces the closing lecture of this degree. (A short recess.)

MATRON.

1. The feast being over, the Overseer calls to order, giving one rap of the gavel, and addresses the Master.

2. L. A. S. assembles Gleaners before Overseer, who addresses them.

3. Pass once around the hall during the song, and come to the altar.

4. Gleaners stand around the altar, when they are met by the Master, who gives the obligation of husbandman.

5. During the song the sisters pass to the altar, where they all join hands, and the Master (*calls up*) meets them, joining hands, forming a circle around the altar; and all the members join their's, making a grand circle, enclosing the Master and sisters within.

6. M. gives explanation of salutation, and all instructions, same as for Husbandman.